

THE  
**Assemblies**  
SHORTER  
**CATECHISM**

Drawn out into distinct  
**PROPOSITIONS,**

AND

Proved by plain and pertinent  
Texts of Scripture at large.

With short Rules of Direction for Masters  
of Families, how to use this Book to the  
best advantage.

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(3)  
The Principles of the Christian Religion  
Comprehended in the *Assemblies Shorter*  
Catechism; Drawn out into several dis-  
tinct Propositions, and proved by plain  
and pertinent Texts of Scripture.

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*Plain Directions for the more profitable use of this Book.*

1. **I** Advise, That it may be gone through in a Fa-  
mily, constantly once a Month. To that end  
have divided it into *Thirty* parts, and fixt the day of  
the Month, at the head of every part in the Margin.
2. Let it be once, or twice *distinctly read over*, and  
that by parts, so much only *at a time*, as is allotted  
for *one day*: As for example; from the *first* to the  
*fifth* question, the *first* day; from the *fifth* to the  
question, the *second* day; and so on to the end.
3. When you first begin to examine your Family,  
let them answer *only within Book*; and after you have  
once, or twice, gone over the *whole Catechism* within  
Book, and that you perceive their understanding to  
be somewhat *inlightned*, then, and not till then,  
let them be required to answer *without Book*.
4. In all your Examinations, through every An-  
swer of the Catechism, keep close, and insist on  
these Questions.

Suppose the first Question.

1. Propose the Question, as it is in the Book. Thus  
**Q** What is the chief end of Man? Then let the  
Learner repeat the Answer: Thus

*Man's chief end is to glorifie God, and to enjoy him for ever.*

Q. How many *Doctrines*, or *distinct Truths*, are in this Answer?

A. There are *two*.

Q. What is the *first Doctrine* in this Answer?

A. That, *Man's chief end is to glorifie God.*

Q. How is this *Doctrine* proved?

A. It is proved out of 1 Cor. 10. 31. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*

Q. Where lies the *force* of this Text, to prove this *Doctrine*?

A. In these words, *Do all to the glory of God.*

Q. How *know* you, that the *force* lies in these words?

A. Both by the *sense* of the words themselves, and also because these words are printed with a different character, or letter, from other words of the same Text.

Q. But what if at any time, as 'in often in the *Canon*, all the words of the Text are printed *alike*?

A. Then the *force* of the proof lies in the *whole Text*.

Having askt these *seven Questions*, then proceed to the *second Doctrine*; and ask the very self-same Questions, and so of every *Doctrine*, that shall be found in any Answer: Thus,

Q. What is the *second Doctrine*?

A. Next to the glorifying of God, to enjoy him

Q. Why say you so? This is no *Doctrine*, for it is

not full and perfect *sense*; therefore look narrowly

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into your Book, especially to the first Doctrine, and there you will find some other words, which being added to what you have said, the sense will be full and compleat.

*Note with all care, that when ever you ask the Learner a Doctrine, be sure, he give you full, and compleat sense, especially in second, third, fourth, or fifth Doctrines.* Now then,

Q. 1. What is the second Doctrine in this Answer?

A. That Mans chief end, next to the glorifying in God, is to enjoy him for ever.

Q. 2. Now indeed you answer right. How is this Doctrine proved?

A. It is proved out of Psal. 73. 25, 26. *Whom have I in heaven, &c.*

Q. 3. Where lies the force of this Text, to prove this Doctrine?

A. In these words, *Whom have I in heaven but thee alone, that I desire besides thee.* y. 26. *God is my portion for ever.*

Q. 4. How know you, that the force lies in these words?

A. Both by the sense of the words themselves, and also because these words are printed with a different character, from other words of the same Text.

Having thus gone over the whole Answer, and proved the Doctrines contained therein, they proceed to the several Scriptures, and see, what Principles the Learner can observe from them.

Q. 1. How many Texts of Scripture are there in this Answer?

A. Two.

Q. 2. Which is the first?

A. 1 Cor. 10. 31. *Whether therefore ye eat, &c.*

Q. 3. What Doctrine do you observe from this Text?

A. I observe from this Text, that *Mans chief end is to glorifie God.*

Q. 4. From what words of this Text do you observe that Truth?

A. From these words, *Do all to the glory of God.*

Q. 5. Why from these words?

A. Because the force of the Text to prove this Truth, lies in them.

Then proceed to the second Scripture: Thus,

Q. 1. What is the second Text of Scripture in Answer?

A. Psal. 73. 25, 26. *Whom have I in heaven but thee? &c.*

Q. 2. What Doctrine, or Truth, do you observe from this Text?

A. I observe from this Text, that *Mans chief end is to the glorifying of God, is to enjoy him for ever.*

Q. 3. From what words of this Text do you observe that truth?

A. From these words, *Whom have I in heaven but thee? none that I desire besides thee. 26. God is my portion for ever.*

Q. 4. Why from these words?

A. Because the force of the Text to prove this Truth, lies in them.

Q. 5. What if at any time you find all the words of the Texts of Scripture printed alike, from which words will you raise your Doctrine?

*A.* Not from any particular words of the Text, but from the whole.

In this familiar and rational method, you may easily proceed to examine upon every Answer, and Scripture, in the whole Catechism.

## THE CATECHISM.

**Q. W**hat is the chief end of man? *First Day of the Month.*  
*A.* Mans chief end is, to glorifie God, and to enjoy him for ever.

*Mans chief end is,*

1. To glorifie God. Proved out of 1 Cor. 10. 31. Whether therefore ye eat, or drink, or whatsoever ye do, Do all to the glory of God.

2. Next to the glorifying of God, to enjoy him for ever. Proved out of Psal. 73. 25, 26. My delight is in heaven but thee? and there is none upon earth I desire beside thee, v. 26. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.

2. Q. What Rule hath God given to direct us, how we may glorifie, and enjoy him?

*A.* The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only Rule to direct us, how we may glorifie and enjoy him.

*The word of God is,*

1. Contained in the Scriptures of the Old and New Testament. Eph. 2. 20. And are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief Corner-stone.

2. The only Rule to direct us—How we may

the God. 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

3. How we may enjoy God. 1 Joh. 1. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.*

3. Q. *What do the Scriptures principally teach?*  
The Scriptures principally teach, what Man is to believe concerning God, and what duty God requires of Man. 2 Tim. 1. 3. *Hold fast the form of sound words, which thou hast heard of me, in Faith, and Love, which is in Christ Jesus.*

4. Q. *What is God?*

1. God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

God is, 1. A Spirit. Job. 4. 24. *God is a Spirit, and they that worship him, must worship him in spirit, and in truth.*

2. Infinite. Job. 11. 7. *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?*

3. Eternal, Psal. 90. 2. *From everlasting, to everlasting, thou art God.*

4. Unchangeable. Jam. 1. 17. *With whom there is no variableness, neither shadow of turning.*

5. Infinite, Eternal, and Unchangeable in his Being, Exod. 3. 14. *And God said unto Moses, I am that I am. And he said, Thus shalt thou say unto the Children of Israel, I am hath sent me unto you.*

6. Infinite, Eternal, and Unchangeable in his Wisdom. Psal. 147. 5. *Great is our Lord, and*

of great power, his Understanding is infinite.

7. Infinite, Eternal, and Unchangeable in his Power, and Holiness. *Rev. 4. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

8. Infinite, Eternal, and Unchangeable in his Justice, Goodness, and Truth, *Exod. 34. 6, 7. The Lord, the Lord God, merciful, and gracious, long-suffering, and abundant in Goodness and Truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty.*

5. Q. Are there more Gods than one? Second.

A. There is but one only, the living God, and true God.

There is but one,

1. Only God, *Deut. 6. 4. Hear, O Israel. The Lord our God is one Lord.*

2. Living, and True God, *Jer. 10. 10. The Lord he is the True God, he is the Living God, and an Everlasting King.*

6. Q. How many persons are there in the Godhead?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these Three are one God, the same in substance; equal in power, and glory.

1. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, *Mat. 28. 19. Go ye therefore, and teach all Nations, baptizing them, in the Name of the Father, and of the Son, and of the Holy Ghost.*

2. The three persons in the Godhead are one

God, the same in substance, equal in power, and glory, 1 Job. 5. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

7 Q. What are the Decrees of God?

The Decrees of God are his Eternal purpose, according to the Counsel of his own Will, whereby, for his own Glory, he hath fore-ordained whatsoever comes to pass. Eph. 1. 11, 12. Being predestinated according to the purpose of him, who worketh all things after the counsel of his own Will. 12. That we should be to the praise of his glory.

8 Q. What doth God execute his Decrees?

A. God executeth his Decrees, in the works of Creation and providence.

God executeth his Decrees in the works,

1. Of Creation, Rev. 4. 11. Thou hast created all things, and for thy pleasure they are and were created.

2. Of Providence, Dan. 4. 35. He doth according to his Will in the army of heaven, and among the inhabitants of the earth.

9 Q. What is the work of Creation?

A. The work of Creation is Gods making all things, of nothing, by the word of his power, in the space of six days, and all very good.

The work of Creation is Gods making,

1. All things. Gen. 1. 1. In the beginning God created the heaven and the earth.

2. All things of nothing, by the word of his power. Heb. 11. 3. Through faith we understand, that the worlds were framed by the word of God, so that things which are seen, were not made of things that do appear.

3. All things in the space of six days, and all very good, Gen. 1. 31. And God saw every thing that he had made, and behold, it was very good, and the evening and the morning were the sixth day.

10 Q. How did God create Man?

A. God created Man, Male, and Female, after his own Image, in knowledge, righteousness, and holiness, with dominion over the creatures.

God created man,

1. Male, and Female, after his own Image, Gen. 1. 27. So God created man in his own Image, in the image of God created he him; male and female created he them.

2. In Knowledge. Col. 3. 10. And have put on the new Man, which is renewed in Knowledge, after the Image of him, that created him.

3. In Righteousness, and Holiness, Ephes. 4. 24. And that ye put on the new man, which after God is created in Righteousness, and true Holiness.

4. With dominion over the Creatures. Gen. 1. 28. God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing, that moveth upon the earth.

11 Q. What are Gods works of Providence?

A. Gods works of Providence are, his most holy, wise, and powerful preserving, and governing of his creatures, and all their actions.

*Gods work of Providence are,*

1. Most holy. *Psal. 145. 17.* The Lord is Righteous in all his ways, and *holy in all his works.*

2. Most wise. *Isa. 28. 29.* This also cometh forth from the Lord of hosts, which is wonderful in counsel, excellent in working.

3. His powerful preserving all his Creatures. *Heb. 1. 3.* Upholding all things by the word of his power.

4. His governing all his Creatures. *Psal. 103. 19.* His Kingdom ruleth over all.

5. His governing all his Creatures actions. *Mat. 10. 29.* Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father.

121 Q. What special act of Providence did God exercise toward Man, in the estate wherein he was created?

A. When God had created Man, he entred into a Covenant of life with him, upon condition of perfect obedience, forbidding him, to eat of the tree of knowledge of good and evil, upon pain of death.

1. When God had created man, he entred into a Covenant of life with him, upon condition of perfect obedience, *Gal. 3. 12.* The Law is not of Faith, but the man that doth them, shall live in them.

2. God forbade man, to eat of the tree of the knowledge of good and evil, upon pain of death, *Gen. 2. 17.* But of the Tree of Knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die.

Fourth. 13 Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents being left to the freedom of their own will, fell from the state, wherein



they were created, by sinning against God, Eccles. 7. 29. God hath made man upright, but they have sought out many inventions.

14 Q. What is sin?

Sin is as any want of conformity unto, or transgression of the Law of God, 1 John 3. 4. Whosoever committeth sin, transgresseth also the Law; for sin is the transgression of the Law.

15 Q. What was the sin, whereby our first Parents fell from the estate, wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was, their eating the forbidden fruit. Gen. 3. 6. When the woman saw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired, to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat.

16 Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, fell in him and fell with him, in his first transgression.

1. The Covenant was made with Adam, not only for himself, but for his posterity. Gen. 3. 28 & 2. 16, 17. God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.

Gen. 2. 16, 17. The Lord commanded the man, saying, Of every tree in the garden, thou mayest freely eat. V. 17. But of the tree of the knowledge of good

and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.

2. All mankind, descending from *Adam* by ordinary generation, sinned in him, and fell with him, in his first Transgression. *Rom. 5. 18.* By the offence of one, judgment came upon all men to condemnation.

**Fifth 17 Q.** Into what estate did the fall bring Day. mankind?

**A.** The fall brought mankind into an estate of sin and misery. *Rom. 5. 12.* By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.

**18 Q.** Wherein consists the Sinfulness of that estate, wherinto man fell?

**A.** The Sinfulness of that estate wherinto man fell, consists in the guilt of Adams first Sin, the want of Original Righteousness, and the corruption of his whole nature, which is commonly called Original Sin: together with all actual transgressions, and which proceeded from it.

The sinfulness of that estate wherinto man fell, consists in,

1. The guilt of Adams first sin. *Rom. 5. 19.* By one mans disobedience, many were made sinners.

2. The want of Original Righteousness. *Rom. 3. 10.* There is none righteous, no not one.

3. The Corruption of his whole nature, which is commonly call'd Original sin. *Eph. 2. 1.* *Psal. 51. 5.* You hath he quickned, who were dead in trespasses and sins. *Psal. 51. 5.* Behold, I was shapen in iniquity, and in sin did my mother conceive me.

4. All Actual Transgressions, which proceed from Original sin. *Mat. 15. 19, 20.* Out of the heart proceed

evil thoughts, murders, adulteries, fornications, false witness, blasphemies. V. 20. These are the things which defile a man.

19 Q. What is the misery of that estate, which is in to man fell?

A. All mankind by their fall, lost communion with God, are under his wrath and curse, and are made liable to all miseries in this life, to death itself, and to the pains of Hell for ever.

All mankind by their fall,

1. Lost communion with God. Gen. 3. 8, 24. Adam, and his wife hid themselves from the presence of the Lord, among the trees of the garden. 24. So he drove out the man.

2. Are under Gods wrath. Eph. 2. 3. We were all by nature the children of wrath, even as others.

3. Are under Gods curse. Gal. 3. 10. Cursed is every one, that continueth not in all things, which are written in the book of the Law to do them.

4. Are made liable to all miseries in this life. Rom. 3. 39. Wherefore doth a living man complain? is man for the punishment of his sins?

5. Are made liable to death it self. Rom. 6. 23. The wages of sin is death?

6. Are made liable to the pains of Hell for ever. Mat. 25. 41. Then shall he say to them on the left hand. Depart from me, ye cursed, into everlasting fire, prepared for the Devil, and his Angels.

20 Q. Did God leave all mankind, to perish in the estate of sin, and misery?

A. God having, out of his meer good pleasure, from all eternity, elected some to everlasting life, and to enter into a Covenant of grace, to deliver them

them out of the state of sin, and misery, and to bring them into an estate of salvation by a Redeemer.

1. God, out of his meer good pleasure, from all eternity, elected some to everlasting life, Eph. 1. 4. He hath chosen us in him, before the foundation of the world.

2. God did enter into a Covenant of Grace, to deliver his Elect, out of the estate of sin and misery, and to bring them into an estate of Salvation, by a Redeemer. Rom. 3. 21, 22. But now, the Righteousness of God, without the Law, is manifested, being witnessed by the Law, and the Prophets. 23. Even the Righteousness of God, which is by Faith of Jesus Christ, unto all, and upon all them, that believe.

21 Q. Who is the Redeemer of Gods Elect?

A. The only Redeemer of Gods Elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continued to be God and man, in two distinct natures and one person for ever.

The Lord Jesus Christ.

1. Is the only Redeemer of Gods elect, 1 Tim. 2. 5. There is one God, and one Mediator between God and man, the man Jesus Christ.

2. Being the Eternal Son of God, became Man, John 1. 14. The Word was made flesh, and dwelt among

3. Was God and man, in two distinct natures, and one person. Rom. 9. 5. Of whom Christ came in the flesh, Christ came, who is over all, God blessed for ever.

4. Continued to be God, and man, for ever.

7. 24. This man, because he continueth ever, hath an unchangeable Priesthood.

22. Q. How did Christ, being the Son of God, become Man?

A. Christ the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, and yet without sin.

Christ the Son of God became man,

1. By taking to himself a true body. Heb. 7. 14. For as much then, as the children are partakers of flesh and blood, he also himself likewise, took part of the same.

2. By taking to himself a reasonable soul. Mat. 26. 38. Then saith he unto them, my soul is exceeding sorrowful, even unto death.

3. By being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her. Luk. 1. 31, 35. Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

4. Christ was conceived, and born without sin. Heb. 7. 26. Such an high Priest became us, who is holy, harmless, undefiled, separate from sinners.

23. Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation, and Exaltation.

Christ as our Redeemer, both in the estate of Humiliation, and Exaltation, executeth the office of

1. A Prophet. Act. 3. 22. Moses truly said unto

the Fathers, *A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him shall ye hear in all things; whatsoever he shall say unto you.*

2. A Priest. *Heb. 5. 6. Thou art a Priest for ever, after the order of Melchizedec.*

3. A King. *Psal. 2. 6. Yet have I set my King upon my holy Hill of Sion.*

24. Q. *How doth Christ execute the office of a Prophet?*

A. *Christ executeth the Office of Prophet, in revealing to us, by his Word, and Spirit, the Will of God, for our salvation.*

1. *Christ executeth the Office of a Prophet in revealing to us the will of God for our salvation. Job. 35. 18. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

2. *Christ reveals to us the Will of God, by his Word. John 20. 31. These things are written, that ye might believe, that Jesus is the Christ, the Son of God, and that believing, ye might have life through his Name.*

3. *Christ reveals to us the Will of God, by his Spirit. John 14. 26. The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you All things.*

25. Q. *How doth Christ execute the Office Seventh of a Priest?*

Day. A. *Christ executeth the office of a Priest, in his once offering up of himself, a sacrifice, to satisfy divine Justice, and to reconcile us to God, and in making continual intercession for us.*

Christ

*Christ executeth the office of a Priest,*

1. In his once offering up of himself, a sacrifice, to satisfy divine Justice. Heb. 9. 28. *Christ was once offered, to bear the sins of many.*

2. In his once offering up of himself, a sacrifice, to reconcile us to God. Heb. 2. 17. *In all things it behoved him to be made like unto his brethren, that he might be a merciful, and faithful High-Priest, in things pertaining to God, to make reconciliation for the sins of the people.*

3. In making continual intercession for us. Heb. 7. 25. *He is able to save to the uttermost, them that come unto God by him, seeing he ever liveth, to make intercession for them.*

26. Q. *How doth Christ execute the office of a King?*

A. *Christ executeth the office of a King, in subduing us to himself, in ruling, and defending us, and in restraining, and conquering, all his, and our Enemies.*

*Christ executeth the office of a King.*

1. In subduing us to himself. Psal. 110. 3. *Thy people shall be willing in the day of thy power.*

2. In ruling, and defending us. Isa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.*

3. In restraining, and conquering, all his, and our enemies. 1 Cor. 15. 25. *He must reign, till he hath put all his enemies under his feet.*

27. Q. *Wherein did Christs Humiliation consist?*

A. *Christs Humiliation consisted, in his being born, and that in a low condition, made under the Law, undergoing the miseries of this life, the death*

of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

*Christs Humiliation consisted in his,*

1. Being born, and that in a low condition. *Luk. 2. 7. She brought forth her first born Son, and wrapped him in swaddling clothes, and laid him in a manger.*

2. Being made under the Law. *Gal. 4. 4. God sent forth his Son, made of a woman, made under the Law.*

3. Undergoing the miseries of this life. *Isa. 53. 3. He is despised, and rejected of men, a man of sorrows, and acquainted with grief.*

4. Undergoing the wrath of God. *Mat. 27. 46. Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?*

5. Undergoing the cursed death of the Cross. *Phil. 2. 8. He humbled himself, and became obedient unto death, even the death of the Cross.*

6. Being buried. *1 Cor. 15. 4. That he was buried.*

7. Continuing under the power of death for a time. *Mat. 12. 40. As Jonas was three days, and three nights, in the whales belly, so shall the Son of man be, three days, and three nights in the heart of the earth.*

28. Q. *Wherein consisteth Christs Exaltation?*

A. *Christs Exaltation consisteth in his rising again from the dead, on the third day, in ascending up into heaven, and sitting at the right hand of God the Father, and in coming to judge the world at the last day.*

*Christs Exaltation consisteth in his,*

1. Rising



1. Rising again from the dead, on the third day. 1 Cor. 15. 4. *That he rose again the third day, according to the Scriptures.*

2. Ascending up into heaven. Mar. 16. 19. *After the Lord had spoken unto them, he was received up into heaven.*

3. Sitting at the right hand of God the Father. Mark 16. 19. *He was received up into heaven, and sat at the right hand of God.*

4. Coming to judg the world at the last day. Act. 17. 31. *He hath appointed a day, in the which, he will judg the world in Righteousness, by that man, whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

29 Q. *How are we made partakers of the Eighth Redemption purchased by Christ?* Day.

A. *We are made partakers of the Redemption purchased by Christ, by the effectual application of it to us, by his holy Spirit.*

*We are made partakers of the Redemption purchased by Christ,*

1. By the effectual application of it to us. Job. 1. 12. *As many, as received him, to them gave he power, to become the Sons of God.*

2. By his holy Spirit. Tit. 3. 5, 6. *According to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost. v. 6. Which he shed on us abundantly, through Jesus Christ our Saviour.*

30 Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. *The Spirit applyeth to us the Redemption purchased by Christ, by working Faith in us; and*

thereby uniting us to Christ, in our effectual calling.

*The Spirit applies to us the Redemption purchased by Christ.*

1. By working Faith in us. Eph. 2. 8. By grace ye are saved, through faith, and that not of your selves, It is the gift of God.

2. By uniting us to Christ by Faith. Eph. 3. 17. That Christ may dwell in your hearts by Faith.

3. The Spirit unites us to Christ in our effectual calling. 1 Cor. 1. 9. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ.

31 Q. What is Effectual Calling ?

A. Effectual Calling, is the work of Gods Spirit, whereby, convincing us, of our sin, and misery, enlightning our minds in the knowledg of Christ, and renewing our Wills, he doth perswade, and enable us, to embrace Jesus Christ, freely offered to us in the Gospel.

1. Effectual Calling is the work of Gods Spirit. 2 Tim. 1. 9. Who hath saved us, and called us, with his holy calling.

2. In effectual Calling, the Spirit of God convinceth us, of sin, and misery. Act. 2. 37. When they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we do ?

3. The Spirit of God enlightneth our minds in the knowledg of Christ. Act. 26. 18. To open their eyes, and to turn them, from darkness to light, and from the power of Satan unto God.

4. The Spirit of God renews our wills. Ezek.

36. 26. *I will take away the stony heart, out of your flesh, and I will give you an heart of flesh.*

5. The Spirit of God perswades, and enables us, to embrace Jesus Christ, freely offered to us in the Gospel. *Joh. 6. 44, 45. No man can come unto me, except the Father, who hath sent me, draw him. 45 Every man, that hath heard, and learned of the Father, cometh unto me.*

32 Q. *What benefits do they, that are effectually called, partake of, in this life?*

A. *They, that are effectually called, do, in this life, partake of Justification, Adoption, Sanctification, and the several benefits, which, in this life, do either accompany, or flow from them.*

*They, that are effectually called, do, in this life, partake of,*

1. Justification. *Rom. 8. 30. Whom he called, them he also justified; and whom he justified, them he also glorified.*

2. Adoption. *Eph. 1. 5. Having predestinated us to the adoption of children, by Jesus Christ, unto himself.*

3. Sanctification, and several other benefits, which in this life, do either accompany, or flow from Justification, Adoption, and Sanctification. *1 Cor. 1. 30. Of him, ye are in Christ Jesus, who, of God, is made unto us, wisdom, and righteousness, and sanctification, and redemption.*

33 Q. *What is justification?*

A. *Justification is an Act of Gods free. Dey. Grace, wherein he pardoneth all our sins, and accepteth us, as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by Faith alone.*

1. Justification, is an Act of Gods free-grace. *Rom. 3. 24. Being justified freely by his grace, through the redemption, that is in Jesus Christ.*

2. In Justification, God pardoneth all our sins. *Eph. 1. 7. In whom, we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace.*

3. In justification, God accepteth us, as Righteous in his sight. *2 Cor. 5. 21. He hath made him sin for us, that knew no sin, that we might be made the righteousness of God in him.*

4. We are accepted, as Righteous in Gods sight, only for the Righteousness of Christ imputed to us.

*Rom. 5. 19. As by one mans disobedience, many were made sinners; so by the obedience of one, shall many be made righteous.*

5. The Righteousness of Christ, which is imputed to us by God, for our Justification, is received by Faith alone. *Gal. 2. 26. Knowing, that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.*

34 Q. What is Adoption?

A. Adoption is an act of Gods Free-grace, where-  
by we are received into the number, and have right  
to all the privileges of the Sons of God.

1. Adoption is an Act of Gods Free-grace. *1 Job.*

1. Behold, what manner of love the Father hath be-  
stowed upon us, that we should be called the Sons of

2. By Adoption, we are received into the num-  
ber of the Sons of God. *Job. 1. 12. As many, as*  
*received*

received him, to them gave he power, to become the Sons of God, even to them, that believe on his Name.

3. By Adoption, we have right to all the Privileges of the Sons of God. Rom. 8. 17. If children, then heirs, heirs of God, and joynt-heirs with Christ.

35 Q. What is Sanctification ?

A. Sanctification is the work of Gods free-grace, whereby, we are renewed in the whole man, after the Image of God, and are enabled, more and more to die unto sin, and to live unto righteousness.

1. Sanctification is the work of Gods free-grace. 2 Thes. 2. 13. God hath from the beginning, chosen you to salvation, through sanctification of the Spirit.

2. By Sanctification, we are renewed in the whole Man, after the Image of God. Eph. 4. 24. And that ye put on the new man, which, after God, is created in righteousness, and true holiness.

3. By Sanctification we are enabled, more and more, to die unto sin, and to live unto righteousness. Rom. 8. 1. There is no condemnation, to them, that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

36 Q. What are the benefits, which, in this life, do either accompany or flow from Justification, Adoption, and Sanctification ?

A. The benefits, which, in this life, do accompany or flow from Justification, Adoption, and Sanctification, are assurance of Gods love, peace of conscience, joy in the Holy Ghost, increase of Grace, and perseverance therein, unto the end.

The benefits, which, in this life, do either accompany, or flow from Justification, Adoption, and Sanctification, are,

1. Assurance of Gods Love. *Rom. 5. 5.* Hope maketh not ashamed, because the love of God is shed abroad in our hearts, through the Holy Ghost, which is given unto us.

2. Peace of Conscience. *Rom. 5. 1.* Being justified by Faith, we have peace with God, through our Lord Jesus Christ.

*Phil. 4. 7.* The peace of God, which passeth all understanding, shall keep your hearts, and minds, through Christ Jesus.

3. Joy in the Holy Ghost. *Rom. 5. 2.* By whom also we have access, by Faith, into this grace, wherein we stand, and rejoyce in hope of the glory of God.

4. Increase of Grace. *Prov. 4. 18.* The path of the just, is as the shining light, that shineth more, and more, unto the perfect day.

5. Perseverance in Grace unto the end. *1 John 5. 13.* These things have I written unto you, that Believe on the Name of the Son of God, that ye may know, that ye have eternal life.

*1 Pet. 1. 5.* Who are kept by the power of God, through Faith unto salvation.

Tenth 37 Q. What benefits do Believers receive from Christ at their death?

A. The souls of Believers, are, at their death, made perfect in holiness, and do immediately pass into Glory, and their bodies, being still united to Christ, do rest in their Graves, till the Resurrection.

As their death, Believers,

1. Souls, are made perfect in holiness, *Heb. 12. 23.*  
To the spirits of just men, made perfect.

2. Souls do immediately pass into Glory. *Phil.*

1. 23.

1. 23. Having a desire, to depart, and to be with Christ.

Luk. 23. 43. To day shalt thou be with me in Paradise.

3. Bodies, are still united unto Christ. 1 Thes. 4.

14. Them, which sleep in Jesus, will God bring with him.

4. Bodies do rest in their Graves. Isa. 57. 2. He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.

5. Bodies, do rest in their Graves, till the Resurrection. Job 19. 26. Though, after my skin, worms destroy this body, yet in my flesh shall I see God.

38 Q. What benefits do Beliebers receive from Christ at the Resurrection?

A. At the Resurrection, Beliebers being raised up in Glory, shall be openly acknowledged, and acquitted, in the day of Judgment, and made perfectly blessed, in full enjoying of God, to all Eternity.

At the Resurrection, Beliebers shall be,

1. Raised up in Glory. 1 Cor. 15. 43. It is sown in dishonour, it is raised in glory.

2. Openly acknowledged, and acquitted, in the day of judgment. Mat. 10. 32. Whosoever shall confess me before men, him will I also confess before my Father which is in Heaven.

3. Made perfectly blessed, in full enjoying of God. 1 John 3. 2. When he shall appear, we shall be like him; for we shall see him, as he is.

4. Blessed in the enjoying of God, to all Eternity, 1 Thes. 4. 17. So shall we ever be with the Lord.

39 Q. What is the duty, which God requireth of man?

The duty which God requireth of man, is obedience to his revealed will. Mic. 6. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

40 Q. What did God at first reveal unto man, for the Rule of his Obedience?

The Rule, which God at first revealed to man, for his obedience, was the Moral Law.

Rom. 2. 14, 15. When the Gentiles, which have not the Law, do, by nature, the things contained in the Law, these having not the Law, are a Law unto themselves. 15. Which shew the work of the Law written on their hearts.

Eleventh Day. 41 Q. Where is the Moral Law summarily comprehended?

The Moral Law, is summarily comprehended in the Ten Commandments. Deut. 10. 4. He wrote on the Tables, according to the first writing, the Ten Commandments.

Mat. 19. 17. If thou wilt enter into life, keep the Commandments.

42 Q. What is the sum of the Ten Commandments?

The sum of the Ten Commandments, is, to love, 1. The Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind, Mat. 22. 37, 38. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first, and great Commandment.

Deut. 10.

For



2. *Our Neighbour, as our selves.* Mat. 22. 39. *And the second is like unto it, Thou shalt love thy Neighbour as thy self.* 40. *On these two Commandments, hang all the Law, and the Prophets.*

43 Q. *What is the Preface to the Ten Commandments?*

*The Preface to the Ten Commandments, is, In these words, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of bondage.* Exod. 20. 2.

44 Q. *What doth the Preface to the Ten Commandments teach us?*

*A. The Preface to the Ten Commandments teacheth us, That, because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments.*

*The Preface to the Ten Commandments teacheth us, that we are bound, to keep all Gods Commandments:*

1. *Because God is the Lord.*

*Deut. 11. 11. Thou shalt love the Lord; and keep his Commandments alway.*

2. *Because the Lord is our God.*

*Deut. 11. 11. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his Commandments alway.*

3. *Because the Lord is our Redeemer.*

*Luke 1. 74, 75. That we, being delivered out of the hands of our enemies, might serve him without fear. 75. In holiness, and righteousness, before him, all the days of our lives.*

45 Q. *What is the first Commandment?*

*The first Commandment is, Thou shalt*

*Thou shalt  
Dy.*

*There is no other Gods before me, Exod. 20. 3.*

46 Q. What is required in the first Commandment?

A. The first Commandment requireth us to know, and acknowledg God, to be the only true God, and our God, and to worship and glorifie him accordingly.

God requireth us,

1. To know him, to be the only True God.

1 Chron. 28. 9. And thou Solomon, my Son, Know thou the God of thy Father.

2. To acknowledg him to be our God.

Deut. 26. 17. Thou hast avowed the Lord, this day, to be thy God, and to walk in his ways, and to keep his statutes, and his Commandments, and to hearken to his voice.

3. To worship, and glorifie him, as the only true God, and our God.

Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

47 Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying, or not worshipping, and glorifying the true God, as God, and our God, and the giving that worship, and glory, to any other, which is due unto him alone.

God forbiddeth,

1. The denying of him to be the True God. Psal.

14. 1. The fool hath said in his heart, there is no God,

2. The not-worshipping and glorifying of him as God.

Rom. 1. 20, 21. They are without excuse, because that,

31  
that, when they knew God, they glorified him not,  
God.

3. The not-worshipping and glorifying of him,  
as our God.

Psal. 81. 11. My people would not hearken unto  
my voice, and Israel would none of me.

4. The giving that worship and glory, to any other,  
which is due to him alone.

Rom. 1. 15. Who changed the truth of God into a  
lye, and worshipped, and served the Creature, more than  
the Creator, who is blessed for ever.

48 Q. What are we especially taught by these  
words: (Before me) in the first Commandment?

These words, Before me, in the first Command-  
ment, teach us, that God, who seeth all things, taketh  
notice of, and is much displeased with, the sin of having  
any other God.

Psal. 44. 20, 21. If we have forgotten the name of  
our God, or stretched out our hands to a strange God.  
21. Shall not God search out this?

49 Q. Which is the second Commandment? Thir-  
teenth

The second Commandment, is, Thou shalt  
not make unto thee any graven Image, or any  
likeness of any thing, that is in heaven above, or  
that is in the earth beneath, or that is in the water  
under the earth, Thou shalt not bow down thy self to  
them, nor serve them: for I the Lord, thy God, am  
a Jealous God, visiting the iniquities of the fathers  
upon the children, unto the third and fourth genera-  
tion of them that hate me, and shewing mercy to  
thousands of them that love me, and keep my Com-  
mandments. Exod. 20. 4, 5, 6.

50 Q

Q. What is required in the second Commandment?

A. The second Commandment requireth the receiving, observing, and keeping pure and entire, all such religious Worship and Ordinances, as God hath appointed in his Word.

God requireth,

1. The receiving all such Religious Worship and Ordinances, as he hath appointed in his Word.

Deut. 32. 46. Set your hearts unto all the words, which I testify among you this day, which ye shall command your children to observe, to do all the words of this Law.

2. The observing all such Religious Worship and Ordinances, as he hath appointed in his Word.

Mat. 28. 20. Teaching them to observe all things, whatsoever I have commanded you.

3. The keeping pure and entire, all such Religious Worship and Ordinances, as he hath appointed in his Word.

Deut. 12. 32. Whatsoever I command you observe to do it, thou shalt not add thereto, nor diminish from it.

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way not appointed in his Word.

God forbiddeth the worshipping of himself,

1. By Images.

Deut. 4. 15, 16. Take ye good heed unto your selves; for ye saw no manner of similitude, in the day, that the Lord spake unto you in Horeb. 16. Lest you con-

rapt your selves, and make you a groven Image.

2. By any way that is not appointed in his Word. Col. 2. 18. Let no man beguile you of your reward, in voluntary humility, and worshipping of Angels, intruding into those things, which he hath not seen, vainly puffed up by his fleshly mind.

52 Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment, are Gods Sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

1. Gods Sovereignty over us, should move us to keep the second Commandment. Psal. 95. 2, 3. Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. v. 3. For the Lord is a great God, and a great King above all gods.

2. Gods propriety in us should move us, to keep the second Commandment.

Psal. 45. 11. He is thy Lord, and worship thou him.

3. The zeal which God hath to his own worship, should move us to keep the second Commandment.

Exod. 34. 14. Thou shalt worship no other God; for the Lord, whose name is jealous, is a jealous God.

53. Which is the third Commandment?

A. The third Commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain. Exod. 20. 7.

54. What is required in the third Commandment?

**4. The third Commandment requireth the holy and reverent use of Gods Names, Titles, Attributes, Ordinances, Word and Works.**

*God requireth the holy and reverent use of his,*

**1. Names,**

*Psal. 29. 2. Give unto the Lord the glory due to his Name.*

**2. Titles and Attributes,**

*Rev. 15. 3. 4. Great and marvellous are thy works, Lord God Almighty; just, and true are thy ways, Thou King of Saints. 4. Who shall not fear thee, O Lord, and glorifie thy Name?*

**3. Ordinances,**

*Eccles. 5. 1. Keep thy foot, when thou goest to the house of God, and be more ready to hear, than to give the Sacrifice of fools.*

**4. Word.**

*Psal. 38. 2. I will praise thy Name for thy loving kindness, and for thy truth; for thou hast magnified thy word, above all thy name.*

**5. Works,**

*Job 36. 24. Remember, that thou magnifie his work which men behold.*

**55 Q.** what is forbidden in the third Commandment?

**A.** God forbiddeth all profaning or abusing of any thing, whereby he makes himself known.

*Mal. 2. 2. If ye will not lay it to heart; to give glory to my Name, saith the Lord of Hosts, I will even send a curse upon you,*

**59 Q.** what is the Reason annexed to the third Commandment?

**A.** The reason annexed to the third Commandment

ment is, That whosoever the breakers of this Commandment may escape punishment from man, yet the Lord our God will not suffer them to escape his righteous judgment.

Deut. 28. 58, 59. If thou wilt not observe to do all the words of this Law, that thou mayest fear this glorious and fearful Name, the Lord thy God. 59. Then the Lord will make thy plagues wonderful.

54 Q. which is the fourth Commandment? Fifteenth Day.

The fourth Commandment is, Remember the Sabbath day to keep it holy, 9. Six days shalt thou labour, and do all thy work. 10. But the seventh day is the Sabbath of the Lord thy God. In it, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. 11. For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it, Gen. 20. 8, 9, 10.

58 Q. that was required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times, as he hath appointed in his Word, expressly one whole day in seven, to be a holy Sabbath to himself.

God requireth the keeping holy to himself,

1. Such set times as he hath appointed in his Word.

Lev. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.

2. Expressly, one whole day in seven to be a holy

holy Sabbath to himself.

*Deut. 5. 12. Keep the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.*

59 Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

1. From the beginning of the World to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath. Gen. 2. 3. God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made.

2. Ever since the Resurrection of Christ, God appointed the first day of the week to be the weekly Sabbath, and to continue to the end of the world, as the Christian Sabbath.

*Acts 20. 7. Upon the first day of the week, when the Disciples came together, to break bread, Paul preached unto them.*

*Rev. 1. 10. I was in the Spirit upon the Lords day.*

60 Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations, as are lawfull on other days, and spending the whole time in the publick and private exercises of Gods worship, except so much, as is to be taken up in the works of necessity and mercy.



*The Sabbath is to be sanctified,*

1. By an holy resting all that day, even from such worldly employments and recreations, as are lawful on other days.

Lev. 23. 3. Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein.

2. By spending the whole time in the publick and private exercises of Gods Worship.

Psal. 92. 1, 2. A Psalm or Song for the Sabbath-day. v. 1. It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most high. 2. To shew forth thy loving kindness in the morning, and thy faithfulness every night.

3. Works of necessity, and mercy may, and ought to be performed on the Sabbath day.

Mat. 12. 11, 12. What man shall there be among you, that shall have one sheep, and if it fall into a pit, on the Sabbath day, will not he lay hold on it, and lift it out? 12. How much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath-day.

61 Q. What is forbidden in the fourth Commandment? Sixth tenth Day.

A. The fourth Commandment forbiddeth the omission, or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in it self sinful, or by unnecessary thoughts, words, or works, about worldly employments, or recreations.

God forbiddeth,

1. The omission, or careless performance of the duties required on the Sabbath-day.

Mal. 1. 13. Ye said also, behold, what a weariness

it is, and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus you brought an offering, should I accept this at your hands, saith the Lord?

2. The profaning the Sabbath day,

By idleness, or doing that which is in it self sinful.

Ezek. 23. 38. They have defiled my Sanctuary in the same day, and have profaned my Sabbaths.

3. The profaning the Sabbath day.

By unnecessary thoughts, words, or works, about worldly employments, or recreations.

Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

62 Q. What are the Reasons annexed to the Fourth Commandment?

A. The Reasons annexed to the fourth Commandment are Gods allowing us six days of the week for our employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day.

Gods,

1. Allowing us six days of the week for our own employments, should move us to keep the fourth Commandment.

Exod. 31. 15. 16. Six days may work be done, but in the seventh is the Sabbath of rest.

2. Challenging special propriety in the seventh day.

day, should move us to keep the fourth Commandment.

Lev. 23. 3. *Ye shall do no work therein, it is the Sabbath of the Lord your God, in all your dwellings.*

3. Own example should move us to keep the fourth Commandment.

Exod. 31. 17. *It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, on the seventh day he rested, and was refreshed.*

4. Blessing the Sabbath day, should move us to keep the fourth Commandment.

Gen. 2. 3. *God blessed the Sabbath day, and sanctified it.*

63 Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee, Exod. 20. 12.*

64 Q. *What is required in the fifth Commandment?*

God requireth the preserving the honour, and performing the duties belonging to every one, in their several places and relations.

1. As Superiors,

Eph. 5. 21, 22. *Submitting your selves one to another in the fear of God. 22. Wives, submit your selves unto your own Husbands, as unto the Lord.*

Eph. 6. 1, 5. *Children, obey your Parents in the Lord. 5. Servants, be obedient to them, that are your Masters according to the flesh.*

Rom. 13. 1. *Let every soul be subject to the higher powers.*

## 2. As Inferiors.

Eph. 6. 9. *Ye Masters, do the same things unto them, knowing, that your Master also is in Heaven.*

## 3. As Equals.

Rom. 12. 10. *Be kindly affectioned one to another, with brotherly love, in honour preferring one another.*

65 Q. *What is forbidden in the fifth Commandment?*

Seven-  
teenth  
Day. God forbiddeth the neglecting of, or doing any thing against the honour and duty, which belongeth to every one, in their several places and relations.

Rom. 13. 7, 8. *Render to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour. 8. Owe no man any thing, but to love one another.*

66 Q. *What is the reason annexed to the fifth Commandment?*

A. *The reason annexed to the fifth Commandment, is a promise of long life and prosperity, as far as it shall serve for Gods glory and their own good, to all such as keep this Commandment.*

Eph. 6. 2, 3. *Honour thy father, and thy mother, which is the first Commandment with promise. 3. That it may be well with thee, and that thou mayest live long on the earth.*

67 Q. *Which is the sixth Commandment?*

The sixth Commandment is, *Thou shalt not kill,* Exod. 20. 13.

68 Q. *What is required in the sixth Commandment?*

A. *The sixth Commandment requireth all lawful endeavours, to preserve our own life, and the life of others.*

God

God requireth all lawful endeavours, to preserve  
1. Our own life.

Eph. 5. 28, 29. So ought men to love their wives, even as their own bodies. 29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it.

2. The life of others. Psal. 82. 3, 4. Defend the poor and fatherless. 4. Deliver the poor and needy.

Job. 29. 13. The blessing of him that was ready to perish came upon me.

A. 69 Q. What is forbidden in the fifth Commandment? Eighteenth

A. The fifth Commandment forbiddeth the taking away of our own life, or the life of our Neighbour unjustly, and whatsoever tendeth thereunto. Day.

God forbiddeth the taking away of,

1. Our own life. Acts 16. 28. Paul cried with a loud voice, saying, Do thy self no harm.

2. The life of our neighbour unjustly,

Gen. 9. 6. Whoso sheddeth mans blood, by man shall his blood be shed.

3. God forbiddeth whatsoever tendeth to the taking away of our own life, or the life of our neighbour unjustly. Prov. 24. 11, 12. If thou forbear to deliver them, that are drawn unto death, and those that are ready to be slain. 12. If thou sayest, behold, we knew it not, doth not he that pondereth the heart, consider it?

70 Q. What is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit Adultery, Exod. 20. 14.

71 Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the per-

servation of our own, and our neighbours chastity, in heart, speech, and behaviour.

God requireth the preservation of,

1. Our own Chastity.

1 Thes. 4. 4. Every one of you shall know how to possess his vessel, in sanctification and honour.

2. Our Neighbours chastity.

Ephes. 5. 11, 12. Have no fellowship with the unfruitful works of darkness, but reprove them rather. 12. For it is a shame, even to speak of those things which are done of them in secret.

3. Our own, and our Neighbours chastity in heart.

2 Tim. 2. 22. Flee youthful lusts, but follow Righteousness, Faith, Charity.

4. Our own, and our Neighbours chastity in speech.

Col. 4. 6. Let your speech be alway with grace seasoned with salt.

5. Our own and our Neighbours chastity in behaviour.

1 Pet. 3. 2. While they behold your chaste conversation coupled with fear.

Nine- 72 Q. What is forbidden in the seventh  
teenth Commandment?

Day. A. The seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

God forbiddeth all unchast,

1. Thoughts.

Mat. 5. 28. Whosoever looketh on a woman, to lust after her, hath committed Adultery with her already in his heart.

2. Works.

Ephes. 5. 4. Neither filthiness, nor foolish talking,

nor jesting, which are not convenient.

### 3. Actions.

Eph. 5. 3. Fornication, and all uncleanness, let it not be once named among you.

73 Q. What is the eighth Commandment?

A. The eighth Commandment is, Thou shalt not steal, Exod. 20. 15.

74 Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth be lawful procuring, and furthering the wealth, and outward estate, of our selves, and others.

God requireth be lawful,

1. Procuring the wealth, and outward estate of our selves.

Rom. 12. 17. Provide things honest in the sight of all men.

2. Furthering the wealth, and outward estate of our selves.

Prov. 27. 23. Be thou diligent, to know the state of thy flocks, and look well to thy herds.

3. Procuring the wealth, and outward estate of others.

Lev. 25. 35. If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.

4. Furthering the wealth, and outward estate of others.

Phil. 2. 4. Look not every man on his own things, but every man also on the things of others.

75 Q. What is forbidden in the eighth Commandment?

Twentieth Day.

A. The eighth Commandment forbiddeth, whatsoever doth, or may unjustly hinder

own, or our neighbours wealth, and outward estate.  
 God forbiddeth whatsoever,

1. Doth unjustly hinder our own wealth, and outward estate.

1 Tim. 5. 8. If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel.

2. May unjustly hinder our own wealth, and outward estate.

Prov. 28. 19. He, that followeth after vain persons, shall have poverty enough.

3. Doth unjustly hinder our neighbours wealth, and outward estate,

Prov. 21. 6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

4. May unjustly hinder our neighbours wealth, and outward estate.

Job 20. 19, 20. Because he hath oppressed, and hath forsaken the poor, because he hath violently taken away an house, which he builded not. 20. Surely, he shall not feel quietness in his belly.

76 Q. Which is the ninth Commandment?

The ninth Commandment is, Thou shalt not bear false witness against thy neighbour, Exod. 20. 16.

77 Q. What is required in the Ninth Commandment?

A. The ninth Commandment requireth the maintaining, and promoting of truth, betwix man and man, and of our own, and our neighbours good names; especially in witness bearing.

God requireth the maintaining, and promoting,

1. Of Truth, betwix man, and man.

Lev. 8. 6. Speak ye every man the truth to his neighbour.

2. Of



2. Of our own good Name.

1 Pet. 3. 16. Act. 25. 16. Having a good conscience, that, whereas they speak evil of you, as of evil-doers, they may be ashamed, that falsely accuse your good conversation in Christ.

Acts 25. 16. Paul said, I stand at Cæsars judgment seat, to the Jews have I done no wrong.

3. Of our neighbours good name.

3 Joh. 12. Demetrius hath a good report of all men, and of the truth it self, yea, and we also bear record.

4. Of truth, especially in Witness-bearing.

Prov. 14. 5. 25. A faithful witness will not lye, 25. A true witness delivereth souls.

78 Q. What is forbidden in the ninth Commandment :

Twenty-first Day.

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name.

God forbiddeth whatsoever is,

1. Prejudicial to Truth.

Rom. 3. 13. With their tongues they have used deceit.

2. Injurious to our own good name.

Job 27. 5. God forbid that I should justify you, till I die, I will not remove my integrity from me.

3. Injurious to our neighbours good name.

Psal. 15. 3. He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.

79 Q. Which is the tenth Commandment :

A. The tenth Commandment is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his

ex. nor his ass, nor any thing that is thy neighbour.

80 Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit towards our neighbour, and all that is his.

God requireth,

1. Full contentment with our own condition.

Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have.

9. A right and charitable frame of spirit, towards our neighbour, and all that is his.

Rom. 12. 15. 1 Co. 13. 4, 5, 6. Rejoyce with them, that do rejoyce, and weep with them, that weep.

1 Cor. 13. 4, 5, 6. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up. 5. Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil. 6. Rejoyceth not in iniquity, but rejoyceth in the truth.

Twenty- 81 Q. What is forbidden in the tenth  
Second Commandment?  
Day.

A. The tenth Commandment forbiddeth all discontentment, with our own estate, envying, or grieving at the good of our neighbour, and all inordinate motions, and affections to any thing, that is his.

God forbiddeth,

1. All discontentment with our own estate.

1 Cor. 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

2. Envying, or grieving at the good of our neighbour.

Gala

Gal. 5. 26. *Let us not be desirous of vain-glory, provoking one another, envying one another.*

3. All inordinate motions, and affections, to any thing, that is our neighbours.

Col. 3. 5. *Mortifie your members, which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

82 Q. *Is any man able perfectly to keep the Commandments of God?*

A. *No meer man, since the fall, is able, in this life, perfectly to keep the Commandments of God, but daily doth break them, in thought, word, and deed.*

1. No meer man since the fall is able, in this life, perfectly to keep the Commandments of God.

Eccles. 7. 20. *There is not a just man upon earth, that doth good, and sinneth not.*

2. Every meer man, since the fall, doth in this life break the Commandments of God, in

Thought.

Gen. 8. 21. *The imagination of mans heart is evil from his youth.*

4. Every meer man since the fall doth daily break the Commandments of God in word.

Jam. 3. 8. *The tongue can no man tame, it is an unruly evil, full of deadly poyson.*

4. Every meer man since the fall, doth break the Commandments of God in deed.

Jam. 3. 2. *In many things we offend all.*

83 Q. *Are all the transgressions of the Law equally hainous?*

Some sins, in themselves, and by reason of several aggravations, are more hainous in the sight of God, than others.

John

Joh. 19. 11. He that delivered me unto thee, hath the greater sin.

84 Q. What doth every sin deserve? Twenty-

A. Every sin deserbeth Gods wrath, third Day.  
and curse, both in this life, and that which  
is to come.

Every sin deserves Gods wrath and curse, in,

1. This life.

Gal. 3. 10. Cursed is every one, that continueth not in all things, which are written in the book of the Law to do them.

2. That life, which is to come.

Mat. 25. 41. Then shall he say unto them, on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil, and his Angels.

85 Q. What doth God requerre of us, that we may escape the wrath and curse due unto us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, repentance unto life, with the diligent use of all outward means, whereby Christ communicateth to us the benefits of Repentance.

To escape the wrath and curse of God, due to us for sin, God requireth of us,

1. Faith in Jesus Christ.

Joh. 3. 16. God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life.

2. Repentance unto life. Act. 20. 21. Testifying both to the Jews, and also to the Greeks, Repentance towards God, and faith towards our Lord Jesus Christ.

3. The diligent use of all outward means, whereby Christ communicateth to us the benefits of Redemption.

demption. Prov. 2. 1, to 6. My Son, if thou wilt receive my words, and hide my Commandments with thee.

2. So that thou incline thine ear unto wisdom, and apply thine heart unto understanding. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding.

4. If thou seekest for her as silver, and searchest for her, as for hid treasure.. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

86 Q. What is Faith in Jesus Christ?

1. Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for Salvation, as he is offered to us in the Gospel?

1. Faith in Jesus Christ is a saving grace. Heb. 10. 39. We are not of them, who draw back unto perdition, but of them, that believe to the saving of the soul.

2. By Faith we receive Jesus Christ. Job. 1. 12. As many, as received him, to them gave he power to become the Sons of God, even to them, that believe on his Name.

3. By Faith, we rest upon Jesus Christ alone for Salvation. Phil. 3. 9. And be found in him, not having mine own Righteousness, which is of the Law, but that, which is through the faith of Christ, the Righteousness, which is of God by Faith.

4. By Faith we receive, and rest upon Jesus Christ, as he is offered to us in the Gospel. Isa. 55. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.

87 Q. What is repentance unto life?

1. Repentance unto life is a saving grace, whereby a sinner, out of the true sense of his sin, and apprehension of the

Twelfth  
fourth  
Day.

D

mercy of God in Christ doth, with grief, and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after new obedience.

Repentance unto life,

1. Is a saving grace. *Acts 11. 18. Then hath God also to the Gentiles granted Repentance unto life.*

2. Ariseth out of the true sense of Sin. *Acts 2. 37. When they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men, and Brethren, what shall we do?*

3. Ariseth out of the true apprehension of the mercy of God in Christ. *Joel. 2. 13. Rent your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

3. By Repentance unto life, a sinner doth with grief, and hatred of his sin, turn from it unto God. *Jer. 31. 18, 19. Turn thou me, and I shall be turned, for thou art the Lord my God. 19. Surely after I was turned, I repented, and after that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded, because I did bear the reproach of my youth.*

4. Repentance unto life is accompanied with full purpose of, and endeavour after new obedience. *Psal. 119. 59. I thought on my ways, and turned my feet into thy Testimonies.*

88 Q. What are the outward means, whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means, whereby Christ communicates to us the benefits of Redemption, are his Ordinances, especially the Word, Sa-  
craments

craments, and Prayer, all which are made effectual to the Elect for Salvation. Acts 2. 41, 42. They, that gladly received his word, were baptized. 42. And they continued stedfastly in the Apostles Doctrine, and fellowship, and in breaking of bread, and in prayers.

89 Q. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing, and converting sinners, and of building them up in holiness, and comfort, through Faith, unto Salvation.

The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of

1. Convincing and converting sinners. Psal. 19. 7.

The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

2. Building up Saints in holiness, and comfort.

1 Thes. 1. 6. Ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost.

3. Building up Saints, through faith unto salvation. Rom. 1. 16. I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to every one that believeth.

90 Q. How is the Word to be read and heard, that it may become effectual to such Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto, with diligence, preparation, and prayer, receive it with faith, and love, lay it up in our hearts, and put it in our works.

That the word may become effectual to Salvation, we must,

1. Attend thereunto with diligence. Prov. 8. 34. Blessed is the man, that beareth me, watching daily at my gates, waiting at the posts of my doors.

2. Attend thereunto with Preparation. 1 Pet. 2. 1, 2. Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings. 2. As newborn babes, desire the sincere milk of the Word, that ye may grow thereby.

3. Attend thereunto with Prayer. Psal. 119. 18. Open thou mine eyes, that I may behold wonderful things out of thy Law.

4. Receive it with Faith. Heb. 4. 2. The word preached did not profit them, not being mixed with faith, in them, that heard it.

5. Receive it with Love. 2 Thes. 2. 10. They received not the love of the truth, that they might be saved.

6. Lay it up in your hearts. Psal. 119. 11. Thy word have I hid in my heart, that I might not sin against thee.

7. Practise it in our lives. Jam. 1. 25. Whoso looketh into the perfect law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

91 Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in them, that by Faith receive them.

The



*The Sacraments become effectual means of Salvation.*

1. Not from any virtue in them, or in him, that doth administer them. 1 Cor. 3. 7. *Neither is he that planteth, anything, neither he that watereth, but God that giveth the increase.*

2. Only by the blessing of Christ, and the working of his spirit, in them, that by faith receive them. 1 Pet. 3. 21. *The like figure whereunto, even Baptism, doth also now save us, not the putting away the filth of the flesh, but the answer of a good Conscience toward God, by the Resurrection of Jesus Christ.*

92 Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance, instituted by Christ, to wherein, by sensible signs, Christ, and the benefits of the New Covenant, are represented, sealed, and applied to Believers.

A Sacrament is an holy Ordinance instituted by Christ wherein, by sensible signs, Christ, and the benefits of the new Covenant, are,

1. Represented to Believers. Gen. 17. 10. *This is my Covenant, which ye shall keep between me, and you, and thy seed after thee, every man child among you shall be circumcised.*

2. Seal'd, and applied to Believers. Rom. 4. 11. *He received the sign of Circumcision, a seal of the Righteousness of Faith, which he had yet being uncircumcised.*

93 Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament, are Baptism, and the Lords Supper. Twenty-  
sixth day.

1. *Baptism is a Sacrament of the New Testament.*

Mat. 16. 16. He, that believeth, and is Baptized, shall be saved.

2. The Lords Supper is a Sacrament of the New Testament. 1 Cor. 11. 23. I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night, in which he was betrayed took bread.

94 Q. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signifie, and seal, our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords.

Baptism,

1. Is a Sacrament, wherein is the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost. Mat. 28. 19. Go ye, and teach all Nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost.

2. Doth signifie, and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace. Rom. 6. 3. Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death?

3. Doth signifie, and seal our engagement, to be the Lords. Rom. 6. 4. We are buried with him by Baptism into death, that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life.

95 Q. To whom is Baptism to be administered?

A. Baptism is not to be administered to any, that are out of the visible Church, till they profess their faith in Christ, and obedience to him; but the Infants

sants of such, as are members of the visible Church, are to be baptized.

1. Baptism is not to be administered to any, that are out of the visible Church, till they profess their faith in Christ, and obedience to him. *Acts 2. 41.* Then they, that gladly received his word, were baptized.

2. The infants of such as are members of the visible Church, are to be baptized. *Gen. 17. 7.* I will establish my Covenant between me, and thee, and thy seed after thee, in their generations, for an Everlasting Covenant, to be a God unto thee, and to thy seed after thee. 10. This is my Covenant, which ye shall keep between me, and you, and thy seed after thee, every Man-child among you shall be circumcised.

*Acts 2. 38.* Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for remission of sins, and ye shall receive the gift of the Holy Ghost. 39. For the promise is to you, and to your Children, and to all that are far off, even as many as the Lord our God shall call.

96 Q. What is the Lords Supper? Twenty-

A. The Lords Supper is a Sacrament seventh  
wherein by giving and receiving Bread day.  
and Wine, according to Christs appointment, his death is shewed forth, and the worthy receivers are, not after a corporal, and carnal manner, but by faith, made partakers of his body, and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

1. The Lords Supper is a Sacrament, wherein, by giving, and receiving bread and wine, according to Christs appointment, his death is shewed forth. *Luke 22. 19.* He took bread, and gave thanks, and brake it,

and gave unto them, saying, *This is my body, which is given for you, this do in remembrance of me.* 20. Likewise also the Cup after Supper, saying, *this cup is the New Testament in my blood, which is shed for you.*

2. The worthy receivers of the Lords Supper, are not after a corporal, and carnal manner, but by faith, made partakers of Christs body, and blood, with all his benefits, to their spiritual nourishment, and growth in grace. 1 Cor. 10. 16. *The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?*

97 Q. *What is required in the worthy receiving of the Lords Supper?*

A. It is required of them, that would worthily partake of the Lords Supper, that they examine themselves, of their knowledg, to discern the Lords Body, of their faith to feed upon him, of their repentance, love, and new obedience, lest coming unworthily, they eat, and drink judgment to themselves.

It is required of them, that would worthily partake of the Lords Supper, that they examine themselves, of their,

1. Knowledg to discern the Lords body. 1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.* 29. For he, that eateth, and drinketh unworthily, eateth, and drinketh damnation to himself, not discerning the Lords body.

2. Faith to feed upon him. 2 Cor. 13. 5. *Examine your selves, whether ye be in the faith.*

3. Repentance. 1 Cor. 11. 31. *If we would judge ourselves, we should not be judged.*

4. Love. 1 Cor. 11. 18. *When you come together*

ther in the Church, I hear there be divisions among you. 20. When ye come together therefore into one place, this is not to eat the Lords Supper.

5. New obedience. 1 Cor. 5. 8. Let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with the unleavened bread of sincerity, and truth.

6. They, that come unworthily to the Lords Supper, eat and drink judgment to to themselves. 1 Cor. 11. 27. Whosoever shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body, and Blood of the Lord. 29. He, that eateth, and drinketh unworthily, eateth, and drinketh damnation to himself.

98 Q. What is Prayer?

A. Prayer is an offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Prayer,

1. Is an offering up of our desires to God. Psal. 62. 8. Trust in him at all times, ye people, pour out your hearts before him, God is a refuge for us.

2. Is to be made, for things agreeable to Gods will. Rom. 8. 27. He that searcheth the heart, knoweth the mind of the spirit, because he maketh intercession for the Saints, according to the will of God.

3. Is to be made in the name of Christ. Joh. 16. 23. Whatsoever ye shall ask the Father in my Name, he will give it you.

4. Is to be made with confession of our sins. Dan. 9. 4. I prayed unto the Lord my God, and made my confession.

5. Is

5. Is to be made with a *thankful acknowledgmen<sup>t</sup>* of Gods mercies. Phil. 4. 6. Be careful for nothing, but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known to God.

99 Q. *What Rule hath God given us, for* Twenty-our Direction in Prayer?

eighth day. A. The whole word of God is of use to direct us in Prayer, but the special Rule of Direction, is that Form of Prayer, which Christ taught his Disciples, commonly called the Lords Prayer.

1. The whole word of God is of use to direct us in Prayer. 1 Job. 5. 14. This is the confidence, that we have in him, that if we ask any thing according to his will, he heareth us.

The especial Rule of our direction in Prayer, is that form of Prayer, which Christ taught his Disciples, commonly called the Lords Prayer. Mat. 6. 9. After this manner therefore pray ye: Our Father, which art in Heaven, hallowed be thy Name, &c.

100 Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer, which is Our Father, which art in Heaven; teacheth us, to draw near to God, with all holy reverence, and confidence, as children to a Father, able, and ready to help us, and that we should pray with, and for others.

1. The Preface of the Lords Prayer is, Our Father which art in Heaven, Mat. 6. 9.

2. In prayer, we are to draw near to God, with all holy reverence. Isa. 64. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.

3. In Prayer, we are to draw near to God, with all

all holy confidence. *Rom. 8. 15.* Ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption, whereby we cry, *Abba Father.*

4. In Prayer, we are to draw near to God, as Children to a Father, able, and ready to help us. *Luke 11, 13.* If ye, being evil, know, how to give good gifts to your Children, how much more shall your heavenly Father give the Holy Spirit to them, that ask him.

5. We are to pray with, and for others. *Ephes. 6. 18.* Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all saints.

101 Q. What do we pray for in the first Petition?

A. In the first Petition, which is, *Hallowed be thy Name;* We pray, that God would enable us, and others to glorify him in all that, whereby he makes himself known, and that he would dispose all things to his own glory.

The first Petition is, *Hallowed be thy name, Mat. 6. 9.*

2. We are to pray, that God would enable us, and others to glorify him, in all that, whereby he makes himself known. *Psal. 67. 1.* God be merciful unto us, and bless us, and cause his face to shine upon us. 2. That thy way may be known upon Earth, thy saving health among all Nations. 3. Let the people praise thee, O God, let all the people praise thee.

3. We are to pray, that God would dispose all things to his own glory. *Rom. 11. 36.* Of him, and through him, and to him are all things, to whom be glory for ever. Amen.

102 Q. What do we pray for in the second Petition? Twenty-ninth day.

**A.** In the second Petition, which is, Thy Kingdom come; We pray, that Satans Kingdom may be destroyed, that the Kingdom of Grace may be advanced, our selves, and others brought into it, and kept in it; and that the Kingdom of Glöry may be hastned.

1. The second Petition is, Thy Kingdom come, Mat. 6. 10.

2. We are to pray, that Satans Kingdom may be destroyed. Psal. 68. 1. Let God arise, and let his Enemies be scattered, let them also, that hate him, flee before him.

3. We are to pray, that the Kingdom of Grace, may be advanced. Psal. 51. 18. Do good in thy good pleasure unto Sion, build thou the walls of Jerusalem.

4. We are to pray, that our selves, and others, may be brought into the Kingdom of Grace, and kept in it. 2 Thes. 3. 4. Brethren, pray for us, that the word of the Lord may have a free course, and be glorified, even as it is with you.

Rom. 10. 1. My hearts desire, and prayer to God for Israel is, that they might be saved.

5. We are to pray, that the Kingdom of Glory may be hastned. Rev. 22. 20. Surely, I come quickly Amen: Amen, Even so come Lord Jesus.

103 Q. What do we pray for in the third Petition?

**A.** In the third Petition, which is, Thy will be done on Earth, as it is in Heaven; We pray, that God, by his Grace, would make us able, and willing, to know, obey, and submit to his will, in all things, as the Angels do in Heaven.

1. The third Petition is, Thy will be done on earth, as it is in Heaven, Mat. 6. 10.

2. We



2. We are to pray, that God, by his grace, would make us able, and willing, to know, and obey his will, in all things. Psal. 119. 34. Give me understanding, and I shall keep thy Law, yea I shall observe it, with my whole heart. 35. Make me to go in the path of thy Commandments, for therein do I delight. 36. Incline my heart unto thy Testimonies.

3. We are to pray, that God by his grace, would make us able, and willing, to submit to his will in all things. Act. 21. 14. When he would not be perswaded, we ceased, saying, the will of the Lord be done.

4. We are to pray, that God by his grace, would make us able, and willing, to know, obey, and submit to his will in all things, as the Angels do in Heaven. Psal. 103. 20. Bless the Lord, ye his Angels, that do his Commandments, hearkning to the voice of his word. 22. Bless the Lord, all his works, in places of his Dominions, Bless the Lord, O my soul.

104 Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, Give us this day our daily Bread; we pray, that, of Gods free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

1. The fourth Petition is, Give us this day, our daily bread, Mat. 6. 11.

2. We are to pray, that of Gods free gift, we may receive a competent portion of the good things of this life. Prov. 30. 8. Remove far from me vanity and lies, give me neither poverty, nor riches, feed me with food convenient for me.

3. We are to pray, that of Gods free gift, we may enjoy his blessing with the good things of this life. Psal. 90. 17. Let the beauty of the Lord our God be

us, and establish the work of our hands upon us, yea the work of our hands establish thou it.

105 Q. What do we pray for in the Thirtieth fifth Petition?

A. In the fifth Petition, which is, And forgive us our debts, as we forgive our debtors; We pray, that God, for Christs sake, would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace, we are enabled, from the heart, to forgive others.

1. The fifth Petition is, *And forgive us our debts; as we forgive our debtors*, Mat. 6. 12.

2. We are to pray, that God, for Christs sake, would freely pardon all our sins. *Psal. 51. 1. Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my Transgressions.*

*Dan. 9. 17. Cause thy face to shine, for the Lords sake.* 19. O Lord, bear, O Lord forgive, for thine own sake.

3. We are the rather encouraged, to ask of God, the free pardon of all our sins, because, by his grace, we are enabled, from the heart, to forgive others. *Mat. 6. 14. If ye forgive men their trespasses, your heavenly Father will also forgive you.*

106 Q. What do we pray for in the Sixth Petition?

A. In the sixth Petition, which is, And lead us not into temptation, but deliver us from evil; We pray, that God would either keep us from being tempted to sin, or support and deliver us, when we are tempted.

1. The sixth Petition is, *And lead us not into temptation, but deliver us from evil*, Mat. 6. 13.

2. We are to pray, that God would keep us, from being

being tempted to sin. Mat. 26. 41. Watch, and pray, that ye enter not into temptation.

Psal. 19. 13. Keep back thy servant from presumptuous sins, let them not have dominion over me.

3. We are to pray, that God would support, and deliver us, when we are tempted. Psal. 51. 10. Create in me a clean heart, O God, renew a right spirit within me. 12. Restore unto me the joy of thy Salvation, and uphold me with thy free spirit.

107 Q. What doth the Conclusion of the Lords Prayer teach us?

A. The Conclusion of the Lords Prayer, which is, For thine is the Kingdom, and the power, and the glory, for ever, Amen, teacheth us, to take our encouragement in prayer, from God only, and in our prayers, to praise him, ascribing Kingdom, Power, and Glory to him, and in testimony of our desire, and assurance to be heard, we say, Amen.

1. The Conclusion of the Lords Prayer, is, For thine is the Kingdom, and the Power, and the Glory, for ever, Amen, Mat. 6. 13.

2. We are to take our encouragement in Prayer, from God only. Dan. 9. 18. We do not present our Supplications before thee, for our righteousnesses, but for thy great mercies. 19. O Lord, hearken, and do, defer not, for thine own sake, O my God.

3. We are in our Prayers, to praise God, by ascribing Kingdom, Power, and Glory, to him. 1 Chron. 29. 11. Thine, O Lord, is the greatest, and the power, and the glory, and the victory, and the praise, for all that is in Heaven, and Earth is thine.

In testimony of our hope, and assurance,  
in the Lord in prayer, we say, Amen. Rev. and  
Beloved, Even so come, Lord Jesus.

FINIS.

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